CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. I. BOSTON, FRIDAY EVENING, APRIL 5, 1822. No. 34.

BALTIMORE UNITARIAN SOCIETY FOR THE DISTRIBUTION OF BOOKS.

The following account of the institution of this society, and the success of its efforts, is from the Unitarian Miscellany.

Few objects are more worthy of the best exertions of men, than that of diffusing and impressing a correct knowledge of God, of his dispensation, and requirements. The principles of a pure and holy religion, properly understood and received, are the surest safeguard of the order, stability, morals, peace and happiness of society. These principles are fully contained in the truths revealed to us by our Saviour, and recorded in the scriptures. That they should be universally known in their original simplicity and power, and be made effectual in producing a *lively faith*, purity of heart and life, kind affections, unceasing love to God and men, active benevolence, charity, and habitual piety, is of the utmost moment to mankind, both as it regards their present happiness, and their everlasting peace and welfare.

Impressed with these views, a large number of gentlemen assembled at the First Independent Church of Baltimore, on the nineteenth of November, for the purpose of uniting in some systematic scheme for the promotion of religious knowledge. AMOS A. WILLIAMS, Esq. was called to the chair, and CHARLES H. APPLETON, Esq chosen secretary of the meeting.

It was then resolved, that the persons present should form themselves into a society for the purpose specified.

Extracts from the Articles of Association.

"I. This society shall be denominated, THE BALTIMORE UNITARIAN SOCIETY FOR THE DISTRIBUTION OF BOOKS.

"II. The books distributed by the society shall be the Bible, and such other books as contain rational and consistent views of christian doctrines, and are calculated to promote a correct faith, sincere piety, and a holy practice.

"III. Any person, on paying a subscription of *one dollar*, may become a member of the society, and be entitled to vote for officers.

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"V. A general meeting of the society shall be held annually. At this meeting a report of the managers shall be made, giving an account of their transactions during the past year, the state of the funds, and the amount of books on hand.

"VI. The funds of the society shall be disposed of in purchasing or printing such books as the managers shall select or approve. A catalogue of these books shall be annually printed, with their respective prices annexed, and a copy sent to each subscriber, who shall be entitled to receive such books, as he may select out of the catalogue, to the amount of his subscription.

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"IX. Meetings of the managers shall be held on the first Wednesday in every month, and at such meetings five members shall be an adequate number to transact business.

The first anniversary of the abovenamed society was holden on the 25th of Dec. last. After the public exercises of the day, the yearly report was read by the Secretary.

Extract from the Report.

"In conformity with the articles of association, the managers beg leave to lay before the society a brief statement of their proceedings during the past year. After having obtained subscriptions to a considerable amount, one of their first acts was a resolution to print a monthly publication, to be called the *Unitarian Miscellany*, and which was accordingly commenced on the first day of January last. Their monthly meetings through the year have been devoted to the general concerns of this work, to deciding on what books and tracts it should be deemed expedient to reprint or purchase, and devising the best methods of distribution. It has been their aim, to employ the means of the society in such a way as to produce the most general and beneficial effects.

"The amount of funds derived from subscription, including the subscriptions to the Unitarian Miscellany, has been *two thousand two hundred eighty dollars, and fifty cents*, a portion of which is still outstanding. These funds have been so ample, as to enable the managers to purchase and distribute a great number of Bibles and other works, which are considered valuable as vehicles of religious instruction, as incitements to devotion and a christian spirit, and as guides to a pure and scriptural faith.

"The extraordinary and unexpected encouragement, afforded to the Unitarian Miscellany, has obliged the managers to resolve on printing a second edition of the first volume. Several of the first numbers are already reprinted.

"It cannot fail to be a source of great joy to the society, that opinions and views, for the advancement of which we have united our humble efforts, and which we deem of vital importance, as they relate both to our comfort and improvement in this world, and to our everlasting welfare, are becoming daily better understood and more widely and rapidly embraced.

"In the extensive correspondence, which has been occasioned in the management of the concerns of the society, a strong and decided impression has been made on the minds of the managers, that the chief cause of infidelity in this country, has been the teaching, as doctrines of christianity, those corruptions, which have been incorporated with it in the articles of churches, and the decrees of councils.

"In this advanced stage of intellectual improvement, it is not surprising, that the minds of most men should revolt at propositions, professing to be a revelation from heaven, which are contradictory in themselves, and incompatible with the just government and paternal character of God. Men are not averse to the belief, that God has made known to his rational creatures, his will in relation to their moral conduct, and their prospects in a future state of immortality; nor do they revolt at the gospel evidences of the divine mission of Jesus of Nazareth, his holy messenger; but only at the perverse interpretations and inconsistent doctrines, which these evidences have been supposed to maintain, and which have diminished their force and weakened their efficacy.

"Is it not, then, the duty of this society, as christians, to extend, as diffusely as their means will admit, such works as will carry on that reformation, which commenced with Luther and Calvin, with Zuinglius and Erasmus, and which, we trust in God, will result in the complete restoration of the religion of Jesus Christ?

By order of the managers,

HENRY PAYSON, *Pres't.*

"After the reading of the report, the society proceeded to elect the following managers for the ensuing year,

Henry Payson, President.
Charles H. Appleton, Secretary.
William Read, Treasurer.
Nathaniel Williams, Librarian.
Hon. Theodorick Bland,
Rev. Jared Sparks,
Hugh Young,
Abraham Pyke,
Isaac Phillips, Jun.
John Hastings,
Samuel G. Hyde,
Daniel Kraber, Jun.

We think the allusion in the above report, to the causes of infidelity is well worthy the attention of our readers. That the religious indifference and scepticism of some eminent men of our country is owing to their having mistaken the corruptions of christianity for christianity itself, is an opinion that has arisen, not from the *visionary* notions of the superior worth of what is called *rational christianity*, but from the known and highly encouraging fact, that there are numbers of men of distinction in civil life, who, to say the least, have been quite indifferent, if not sceptical about religion,—but who on becoming acquainted with the principles of rational christianity, have been struck with their consistency, and have been led to examine more carefully the evidences and character of christianity, and to rejoice in the removal of their doubts, and in the favourable influence of their new views of religion, on their present happiness and their future prospects.

From the New-Hampshire Sentinel.

Prof. Stuart, of the Theological Institution at Andover, published during the past year, "Dissertations on the importance and best method of studying the ORIGINAL LANGUAGES of the BIBLE." They were translated from the Latin and German Languages, and accompanied with notes. A few extracts from these notes I shall be happy to see inserted in your paper.

Having made some remarks concerning the comparative excellence of our authorised English version of the Bible, Prof. Stuart says,

"After all, can it be supposed, from the very nature of the case, that a single effort exhausted all the powers of the human mind upon the Hebrew text, and left no chance for improvement in after ages? In what branch of human knowledge has this ever been the case? A person well acquainted with the history of oriental study must know, that very many sources of knowledge have been opened within the last half century, which were closed before. The consequence has been, that a great number of difficult and doubtful texts have been illustrated, which were before obscure or unintelligible."

Page 61, Note A.

In another note, Prof. Stuart gives what he terms "a summary view of the most important point."

"1st. No translation is or ever was made by inspired men, none therefore is secure, in all respects, from the effect of human frailty and error. The original Scriptures, thus, are and always must be the only ultimate and highest source of appeal, to establish any sentiment pertaining to doctrine or practice. Such has been the grand maxim of the most learned Protestants, in all their disputes with the Romish Church.

"2d. All revealed religion, or *biblical theology*, depends solely on what is contained in the Scriptures. 'The Bible is the only and sufficient rule of faith and practice. What this says is orthodoxy; and what this does not say, or plainly imply, is not necessary to our faith or practice. The ultimate appeal, of course, on every point in theology, is to the declarations of the scripture. It matters not to the unprejudiced inquirer, what writers or preachers have inculated as theology, if it be not supported by the word of God. But,

3d. Who is in the best situation to make and judge of the appeal in question, which for the reason above stated must always be ultimately to the original Scriptures? The man who does not understand them, or the man who does? And it is desirable that a teacher of religion should be able, in case of dispute, or to satisfy his own mind, to make the highest appeal which can be made, to the book on whose decisions he depends for support."

Note E. page 26.

In another passage from the same note, page 71, Prof. S. remarks,

"I should not hesitate a moment in employing pious men of all degrees of knowledge, *to teach what they are adequate to teach.*

"But in saying this," he continues, "I must not be understood, as avowing any approbation of unlicensed and unqualified individuals assuming the whole of the *ministerial* office, and administering the sacraments. To encourage this, is dangerous to the peace and good order of the Church. Individuals destitute of a good education, and exaked to such a place in the church, almost invariably become vain, obstructive, and uneasy under any restraint or control. They look down with a great deal of contempt upon those poor plodders, who have been obliged to be drilled by colleges, in order to get knowledge enough to open their mouths, while as to themselves, they have been taught by inspiration, and are the distinguished favourites of heaven. What follows? The regular educated clergy are the first dessised, then treated with contumely, then set at defiance. Thus the order of the church is greatly disturbed, and many persons are led away from the path of discretion and humility."

From the Monthly Repository.

Remarks concerning the present state of religious Sects in Sweden.

Translated from *Chronique Religieuse*, 28th Juin, 1819.

The Catholic religion, brought into Sweden in the ninth century by St. Anscarius, was banished thence, as it is well known, in the sixteenth, by the Lutheran Reformation; which was declared the religion of the state under the reign of Gustavus Vasa, the first of that name. This change was completed at the assembly of the States-general held at Upsal in 1593, an epoch memorable in Sweden. The confession of Augsburg was there admitted and sanctioned by the authority of the states and of the king. The inhabitants of Sweden all became Lutherans, and retained no vestige of catholicism except the ecclesiastical hierarchy. The ecclesiastical government is administered by an archbishop and eleven bishops. The king is the head of the church. The parishes belonging to each bishopric are served by pastors and curates. Deans are established by cantons. At the death of a bishop, the chapter proposes three candidates, and the king chooses a successor from amongst them. Livings are in the gift of the king, of the lords, or of the parishioners. In Sweden, as in other protestant countries, the primitive principles, or articles agreed on by the Confession of Augsburg, have been, in a great measure, lost sight of. The exorcisms formerly used before the administration of baptism, have been expunged from the prayer-book, and the idea that children are born in sin is discarded. The new catechisms, and those printed since the Diets of 1809 and 1810, particularly, assert that men are born in sin and are children of wrath; that baptism is a necessary service, and purifies them from sin; but, on the other hand, that original sin, according to the definition there given of it, is only an inclination to do evil, and a want of power to act well. Children dying without baptism are equally saved, and the necessity of baptism respects only adults who desire to become christians. This shews that baptism is merely the sign of admission into the divine covenant, according to the idea of the Calvinists.

Respecting the Lord's Supper, nothing is stated in the catechisms and rituals which either plainly establishes the real presence, or excludes the notion of its being figurative; and it is considered pretty certain that the figurative sense is most commonly received, both by the ministers and by the people whom they invite to the communion to commemmorate the Saviour's death, and receive the assurance of their reconciliation with God. The first communion especially, is represented as a solemn act by which children confess their faith, and confirm the promises made at their baptism. The certainty of the pardon of sins, and of justifying grace is inculcated; and this is not only an absolute, but an infallible certainty: thus, those who reject the infallibillity of the church, establish the infallibility of every individual. The minister, with the ritual in his hand, declares to the two persons he has just united, that their marriage is indissoluble; notwithstanding the bond of marriage is very easily broken in Sweden: either of the parties may be remarried by the same minister; and this contradiction is considered but as a slight deviation from principle.

The sermons of the preachers seldom treat of doctrinal points; indeed it may be said that they are quite excluded from them as dry and useless, as the archbishop of Upsal, recently deceased, has expressed himself. Morality alone is preached, and even of morality only certain points.—That virtue principally is praised which leads men to acts of beneficence, of public and private utility. They connect every idea with happiness in the present life as the ultimate object.—Vice and corruption have little to fear from the thunders of the pulpit. Besides the churches, which all belong to the Lutherans, there are at Stockholm, chapels for the *Moravian* Brethren, or *Hernhutters*, for the *Calvinists or Reformed*, for the members of the *Russian Greek* church, and for the *Catholics*, and a synagogue for the *Jews*. It is natural to expect, that Swedenborgians also should be found there; but they have no place of assembly. Swedenborg is less known in his own country than in England.

Although the Hernhuters have only one chapel, they are very numerous. Amongst them are found the greater part of Lutheran ministers, who devotedly attach themselves to the faith of the United Brethren. Their worship consists in harmonious singing and moral discourses. The name of Pietists has been given them. Their language breathes gentleness; and their church is in Swedish called *Syrops Kyrkia*, a Church of Syrup. It is of the Lutheran profession.

The Catholic religion, cruelly persecuted in Sweden in the sixteenth and seventeenth centuries, became extinct there; only the ambassadors and ministers from the Catholic courts had the liberty of having with them the priests of their religion for themselves and the persons of their retinue.

In 1781, Gustavus III. issued the decree of toleration, which has established the privileges of the Catholic religion in Sweden.

This decree re-ordains the ancient punishments with which those Swedes had been threatened who should renounce the Lutheran religion; these punishments are banishment and the confiscation of goods. It allows the Catholics to build themselves churches, to carry on their worship publicly, to have bells, burying grounds, and schools for the instruction of their children; and authorizes their ministers to baptize, to marry, to bury, to draw up acts, and to sign certificates.

The number of Catholics resident in Sweden is about one thousand. Eight hundred of these are in Stockholm. The rest are in different parts of the kingdom. There is at present but one priest at the head of the Catholic church in Sweden. The toleration introduced into Sweden does not authorise the Catholics to hold any civil offices.

SIR ISAAC NEWTON.

Sir *Isaac Newton*, the celebrated English philosopher and mathematician, and one of the greatest geniuses that ever appeared in the world, was descended from an ancient family in Lincolnshire, where he was born in the year 1642. His powers of mind were wonderfully comprehensive and penetrating. Fontenelle says of him; "that in learning mathematics he did not study Euclid, who seemed to him too plain and simple, and unworthy of taking up his time. He understood him almost before he read him: a cast of his eye on the contents of the theorems of that great mathematician, seemed to be sufficient to make him master of them." Several of his works mark a profundity of thought and reflection that has astonished the most learned men. He was highly esteemed by the university of Cambridge; and was twice chosen to represent that place in parliament. He was also greatly favoured by queen Anne, and by George the first. The princess of Wales, afterwards queen-consort of England, who had a turn for philosophical inquiries, used frequently to propose questions to him. This princess had a great regard for him; and often declared, that she thought herself happy to live at the same time as he did, and to have the pleasure and advantage of his conversation.

This eminent philosopher was remarkable for being of a very meek disposition, and a great lover of peace. He would rather have chosen to remain in obscurity, than to have the serenity of his days disturbed by those storms and disputes, which genius and learning often draw upon those who are eminent for them. We find him reflecting on the controversy respecting his optic lectures, (in which he had been almost unavoidably engaged,) in the following terms: "I blamed my own imprudence, for parting with so real a blessing as my quiet, to run after a shadow."

The amiable quality of modesty stands very conspicuous in the character of this great man's mind and manners. He never spoke, either of himself or others, in such a manner as to give the most malicious censurers the least occasion even to suspect him of vanity. He was candid and affable; and he did not assume any airs of superiority over those with whom he associated. He never thought either his merit, or his reputation, sufficient to excuse him from any of the

common offices of social life. Though he was firmly attached to the church of England, he was averse to the persecution of the Non-conformists. He judged of men by their conduct; and the true schismatics, in his opinion, were the vicious and the wicked. This liberality of sentiment did not spring from the want of religion; for he was thoroughly persuaded of the truth of Revelation; and amidst a great variety of books, which he had constantly before him, that which he loved the best, and studied with the greatest application, was the Bible. He was, indeed, a truly pious man: and his discoveries concerning the frame and system of the Universe, were applied by him to demonstrate the being of a God, and to illustrate his power and wisdom. He also wrote an excellent discourse to prove that the remarkable prophecy of Daniel's weeks, was an express prediction of the coming of the Messiah, and that it was fulfilled in Jesus Christ.

The testimony of the pious and learned Dr. Doddridge, to the most interesting part of this great man's character, cannot be omitted on the present occasion. "According to the best information," says he, "whether public or private, I could ever obtain, his firm faith in the Divine Revelation discovered itself in the most genuine fruits of substantial virtue and piety; and consequently gives us the justest reason to conclude, that he is now rejoicing in the happy effects of it, infinitely more than in all the applause which his philosophical works have procured, though they have commanded a fame lasting as the world."

The disorder of which he died, was supposed to be the stone in the bladder; which was, at times, attended with such severe paroxysms, as to occasion large drops of sweat to run down his face. In these trying circumstances, he was never heard to utter the least complaint, nor to express the least impatience.

He departed this life in the eighty-fifth year of his age; and, in his principles and conduct through life, has left a strong and comfortable evidence, that the highest intellectual powers harmonize with religion and virtue; and that there is nothing in Christianity but what will abide the scrutiny of the soundest and most enlarged understanding.

How great and satisfactory a confirmation is it to the sincere, humble Christian, and what an insurmountable barrier does it present to the infidel, to perceive, in the list of christian believers, the exalted and venerable names of Bacon, Boyle, Locke, Newton, Addison, and Littleton! men who must be acknowledged to be ornaments of human nature, when we consider the wide compass of their abilities, the great extent of their learning and knowledge, and the piety, integrity, and beneficence of their lives. These eminent characters firmly adhered to the belief of christianity, after the most diligent and exact researches into the life of its founder, the authenticity of its records, the completion of its prophecies, the sublimity of its doctrines, the purity of its precepts, and the arguments of its adversaries.

CHRISTIAN REGISTER.

FRIDAY EVENING, APRIL 5, 1822.

In our last we introduced some remarks on certain paragraphs in the Boston Recorder of March 9th. Our object was to defend the character and principles of *liberal christians*, against the unworthy and unjust insinuations and statements of the writer of those paragraphs. As we had not then room to finish our remarks, we shall pursue the subject in the present number.

The writer, alluding to the "pestilential errors." &c. of which he had been speaking, proceeds, "Are there not thousands too, who are yet preserved from these errors only by the remaining influence of early education, or by their ignorance of a system that assures them of peace, though they walk after the imagination of their own hearts? And these are feeble barriers when opposed to the combined influence of popular opinion, of plausible reasoning, of specious liberality, and a corrupt heart."

To the main doctrine inculcated in the first part of this paragraph, we give our cordial and decided assent. We believe, and deeply regret that we cannot but believe, that "thousands" and tens of thousands are yet prevented from embracing "these errors" [*these truths*] *i. e.* the plain, scriptural and consoling doctrines of rational christianity, "only by the remaining influence of early education,"—only by the remaining influence of those prejudices that have been early instilled into their minds against these doctrines and those who espouse them, inasmuch as this has been the means of *preventing inquiry*, and hence of keeping them in profound "ignorance" of the real principles of the men against whom they so much inveigh.

With the sentiments in the latter part of the paragraph we have quoted, we have no sympathy. The writer insinuates, that our's is a "system that assures men of peace, though they walk after the imagination of their hearts."

Will men never cease to treat us with such *injustice* as this? Is it with *them*, owing to the unhappy "remaining influence of early education," that we continue to receive such unfair and unkind things at their hands? Or must it be attributed to a culpable negligence in using the means they have of learning the *truth* respecting us? It is always grievous to be compelled to say that any representations of our principles are disingenuous and false; but when this *is* the case, it is false candour, and treachery to ourselves and the cause of truth, to shrink from plainly and explicitly declaring it. We say, therefore, that the insinuation, that our's is a "system that assures men of of peace, though they walk after the imaginations of their hearts," is *false and slanderous*. We contend that there is no system of religion which more strenuously and uniformly inculcates the necessity of a virtuous and holy life, than that espoused by the christians called liberal. So much, indeed, do they inculcate the necessity of practical religion, that they are often accused by Calvinists of resting their whole dependence on their *good works*. Yet this writer insinuates that our system is one which assures peace, even to those who walk after the imagination of their hearts. We challenge him to produce from the writings of this class of christians, a single passage which even tolerates such a sentiment as this, or any thing resembling it. Till he does this, we have a right to consider him as tacitly acknowledging that he has borne false witness against us.

It is intimated that our system of faith is countenanced by popular opinion. This statement, if sincere, must have arisen from entirely erroneous views of the true state of the case. There can be no reasonable doubt that the most powerful obstacle to the progress of liberal christianity is *popular opinion*. It is true, indeed, that in some parts of the country a man hazards less now than formerly, in avowing liberal principles; but every man who knows any thing of the subject, knows that through a large portion of the country it is still so disreputable that no person can dissent from the orthodox creed without hazarding his peace as well as his reputation and usefulness in society. The finger of scorn is pointed at him, and the feelings of enmity are excited against him. Popular opinion, then, so far from being one of the instruments of the rapid advances of liberal principles, is one of the greatest obstacles to their progress. What then are the causes of their advancement? We answer—not "*plausible* reasoning," merely; but the *innate reasonableness* and *manifest excellence* of these principles; not "*specious* liberality;" but the enlarged, noble, and love-inspiring character of these principles, by which they so naturally recommend themselves to all truly benevolent and generous minds, that have not been previously barred up by unreasonable prejudices, and exclusive principles.

As a farther exhibition of the spirit of the writer we have alluded to, we quote the following:

"And if any among our seminaries of learning are fostering a vain philosophy in the place of pure religion—if so far as they send forth their youth with any religious character, it is to corrupt the religious opinions of the country, and to glory in having divested themselves of the superstition that looks at God as the enemy of sin; those seminaries ought most affectionately and fervently to be commended to the purifying grace of God. If darkness covers our Colleges, how great must that darkness be, and how baleful its influence not only on the present, but on future generations! Deep and wide-flowing streams of impurity must issue from such fountains to create a vast extent of moral barrenness and desolation."

Every person, at all acquainted with the history of the efforts and spirit of Calvinism in this region, for twenty years past, knows very well the intended application of this paragraph. It is only a faint revival of that spirit of hostility, against our University, which was first excited and for a series of years kept alive by the *Panoplist*. We are happy in the evidence we have that this hostility, though not, perhaps, less virulent than formerly, is nevertheless daily growing more harmless in proportion as the community is becoming better acquainted with the motives in which it originated, and the principles on which it has been continued. We have not made the above quotation for the purpose of replying to a single insinuation it contains. It is all too gross to do any mischief with any reasonable reflecting mind; and with those which are not so, it would be lost labour to attempt an argument. We have brought it to view, that our readers may have a specimen of the means that are used to vilify and render odious every thing that does not coincide with the Calvinistic standard of orthodoxy. This is only one, and a moderate instance too, among the many efforts of the kind that might be named. How far this business, which bears so many marks of being wholly the work of human passion, may be thought, by those engaged in it, to be the cause of God—how far they may have persuaded themselves that they are, in this thing, doing God service, we pretend not to say. We doubt not, however, that many who have aided in giving currency to statements and insinuations in the highest degree slanderous, have done it with pure motives, and with a real intention to benefit society. But though this may in some degree paliate, it by no means removes their guilt. They had the means of knowing their statements and insinuations to be false, and yet utterly neglecting these means they have given currency to them as true. They have condemned the falsely accused and sent them to execution, without inquiring for the witnesses who would have proved their innocence. Ignorance, therefore, cannot avail as an excuse, for this ignorance was voluntary. The just man and the Christian whose principles are in suitable operation, will not use capriciously those weapons that may destroy *reputation*, any more than he will those that would destroy *life*.

In relation to the present state and future progress of religion amongst us, the writer remarks,

"There will be no extensive and general revival of religion in this section of the land, till there is a more visible distinction maintained between the friends of evangelical piety and its enemies; not till there breathes a purer charity; a more divine love from the hearts of Christians toward those who may very sincerely but falsely assume the Christian name."

By a "revival of religion," in its most appropriate sense, we understand the awakening and giving efficacy to the languid principles of religion and the christian affections, in the breasts of those who were once actuated by the living spirit of piety. And we consider that one part of the duty which this writer recommends to his brethren is exactly in point. We believe with him, that "there will be no extensive revival of religion" among us, "till there breathes a purer charity," in the hearts of all who call themselves christians, towards their brethren; for we contend, that it is the want of this charity, which constitutes the peculiar necessity of a "revival of religion." It is the sin of uncharitableness, and the schism and disturbance of religious order that flow from it, which we consider as the most rank and offensive in the present catalogue of christian guilt. How this much needed revival of religion is to be promoted by exhorting men to refuse all christian intercourse with all who may have been led, however conscientiously, to interpret some parts of scripture differently from themselves—we leave to be determined by those who have seen fit to recommend this expedient.

Nor do we perceive how the exhorting christians to hate one another, can be a means of promoting a revival of religion in a more general sense—that of exciting religious sensibility in the worldly, and of awakening the attention and reforming the lives of the profligate. They will very naturally reply to all our admonitions, that if religion produces no better effects than it does on us, it were better to remain as they are,—or that their vices, to which they have so many temptations, are no more heinous, than our censorious and uncharitable temper, for which there is no temptation.

Let us show the good practical effects of religion on ourselves, both in temper and behaviour, and then may we expostulate with the worldling, who contents himself with the mere decencies of religion,—then may we boldly reprove and warn the thoughtless and profligate.

In reference to the conduct of the orthodox toward their heretical brethren, he says, "there is not enough of that meek and condescending tenderness expressed towards them, that Jesus exhibited." With this we perfectly agree, and would beg them to consider the circumstance also that Jesus knew infallibly who was in error, and in what degree. To such knowledge, we presume, our orthodox brethren will not lay claim. There is "not enough," continues he, "of that daring boldness with which he poured forth the affection of his heart in a '*woe unto you scribes*,' &c."—Here we beg leave to differ from this writer. Of such "daring boldness" as he describes, we think we have had quite as much as their duty has required; especially so, when we consider the difference of authority with which the two may be allowed to speak.

"The most unequivocal token of love to them," he proceeds, "is to come out from among them and be separate."—Then may we "warn them to flee from the wrath that is coming" upon them—then may we "exhort them to be reconciled to God," &c. "So long as we take them by the hand and acknowledge them to be christian brethren, we must forbear these "*labours of love*," &c.—An admirable example this of christian kindness and affection! And, in view of it, we cannot but inquire—if it is a *labour of love* to hold up our christian brother to the view of the world as destitute of religion and an enemy of God, because he does not measure his creed by our standard of orthodoxy—if *this* is a *labour of love* what would be an act of *ill will* and *enmity*?

We are compelled to such remarks as these, by the nature of the sentiments upon which we animadvert. It would be a labour much more inviting and congenial with our feelings to exhibit to our readers some less equivocal specimens of the *kind affections* of our brethren toward us.

For the Christian Register.

MR. TORREY'S FOREFATHER'S SERMON.

MR. EDITOR,—My attention was lately attracted to a Sermon delivered at Plymouth, by the Rev. Mr. Torrey, in *December* last, on the Sunday after the anniversary of the landing of the Fathers. As I have a strong feeling of interest connected with that occasion and place, I eagerly commenced the perusal of it, hoping to call up all those delightful associations which belong to so holy a period, and to experience anew the devout glow of gratitute to God, and of admiration for our fathers, which the recollections of that day are so calculated to excite. The preacher on that occasion has presented to him some of the noblest themes in human history, and must be filled, one would think, with the most enlarged and devout, and kind feelings.—What was my disappointment, however, to find, on opening this Sermon, no evidence that these noble feelings and generous sentiments occupied the preacher's mind. But he chose to break in upon the holy quiet of the occasion, and disturb the emotions of peace and gratitude, congenial to the day. He selected this as an opportunity of denunciation and bitterness,—an opportunity to speak evil of his brethren, and excite the ill will and abhorrence of his hearers toward Christians of a different faith from himself. He stood upon the tomb of the Fathers, and exhorted their descendants to hate one another.

I confess, sir, I was surprised and shocked that a minister of Christ should so far forget himself and his Master, and should follow the unpropitious example of a preacher in New-York, who strangely published a libel on Massachusetts under the name of a *Tribute to New-England*, rather than consult the feelings of Christian benevolence and sympathy, which were waiting to be gratified in the presence of God. So sad an evil is party spirit, and so dreadfully does it blind the best men to the moral character of their actions! How much do we need the prayer for ourselves and others, that we may know what manner of spirit we are of, and not fondly imagine we are doing God service, when we are really indulging our own passions.

Permit me to lay before your readers some account of this lamentable departure from Christian propriety. With the two first heads of the Sermon I have no concern, as they express solemn truths in solemn language, and if objectionable in any expressions, are so, I believe, rather in what they *imply* than in what they assert. The third head is occupied in considering "what reason we have to lament corruptions in religion at the present day; and what reason we have to fear divine judgments."

Here he introduces us at once to the landing of the pilgrims; and tells us, that "although the anniversary is celebrated with joy by many, especially by the rising generation," yet the old attend it "with different motives;" so that in fact the scene "resembles that once witnessed at Jerusalem, when the foundation of the second temple was laid—the noise of the shouts of joy could scarce be distinguished from the noise of the weeping of the people;—while the young were rejoicing, the aged wept." Now I take this to be a mere flourish. I appeal to those who are accustomed to visit Plymouth on that day, if there be any thing like truth in this representation. I appeal to all in every part of New-England, who have observed the emotions with which the return of this day is welcomed, whether the opposite be not nearer the truth; whether it be not the old who hail it with peculiar joy and gratitude, and who manifest the most heartfelt delight in its recollections, pleasures and anticipations. Indeed the preacher himself seems to have been aware, before he got through the paragraph, that he was treading a little too near the borders of fiction; for he comes down with a sad anticlimax, to say, "*some* of our older people *may* weep," &c.

The preacher then asserts, that our Fathers worshipped the true God; and occupies a great portion of the remainder of the discourse in declarations, that Unitarians do not worship the same God with our fathers, but worship "a false God," "an idol which is nothing in the world," "a nonentity, except in the imagination of his worshippers," "only an idol, a fiction of their own imaginations;" "they do not worship the God of our Fathers, the God of Israel, nor the God and Father of our Lord Jesus Christ;" "this Being the rational Christians of the present day stigmatize as supremely selfish, and refuse to worship him;" "the altars they rear, they erect to a false God, and are exposed to all the judgments, which heaven has denounced upon those who corrupt the true religion;" and further, they "resolve all practical piety into a system of morals, consistent throughout with supreme selfishness."

These are the truths which our preacher strives to instil into the minds of his hearers, and this the "railing accusation" he brings against his brethren. And how is this formidable assault sustained? Why truly, it is built up and brought forward as a deduction from the sober fact that rational Christians do not believe the doctrines of the trinity, satisfaction, and total depravity. They are not Calvinists, therefore, they are worshippers of a false God, and idolaters! Who can avoid pitying the man, that will put these two propositions together. Yea, that

will perseveringly hold them up through eight octavo pages, and ring the changes upon them, and even make show of an argument to support the inference. I beg you to observe the argument. Our fathers worshipped the true God—but they were Calvinists—Unitarians are not Calvinists—therefore they do not worship the true God! They refuse to believe the five points, therefore "they REFUSE to worship" "a God of infinite moral excellence." Now I humbly conceive that this is not argument or proof, and that it very poorly justifies the attempt to injure the Christian standing and influence of those who dissent from Mr. Torrey.

To state his opinions on important doctrines, to argue for them, and to show reasons against opposite opinions, is every man's right and duty. Let every minister that will, preach and publish in his way. But let him remember the solemn responsibility under which he does it, and "put away all bitterness and clamour and wrath and evil speaking, with all malice." No zeal for the truth can justify an effort to deprive any man of his good name, much less to render a whole class of Christians odious.

And yet it is remarkably characteristic of the present opposition to Unitarians, that more pains is taken to decry their piety, and make them regarded as irreligious men, than to refute their opinions. Of all the sermons that are preached and books published on this topic—and they are as the stars for multitude—by far the larger part consist of denunciations against us as *enemies to the gospel* and *disguised infidels*, than of any argument on the points in dispute. Our churches are called "Synagogues of Satan," and "altars to false Gods;" our doctrines "too coarse and abominable for hell itself;" and the people are warned neither to hear us preach, nor to read our books. What is the cause of this outcry and alarm? Why is it that Christians are thus eager to shut the door of free inquiry, and bring back the Popish doctrine, that they have "already attained, and are already perfect?" Why are the orthodox so AFRAID of the examination of their system, that they think it necessary to blacken the reputation of all those that oppose it? And what are we to think of a system which is to be sustained by forbidding men to inquire and "prove all things," and by slandering those who differ?

Mr. Torrey's sermon is not so outrageous as some, but in its design it is the same, and as far as its influence goes its effects will be the same. But we trust that an opposite effect will be excited by it also, and the sober piety and sound sense of our fellow citizens will display itself more and more in opposition to this systematic course of denunciation and evil speaking. We trust and hope for the credit of the church and the cause of a meek and lowly Saviour, that the virtues of meekness and forbearance, candor and fairness, will come into more repute; and that disciples will not wholly forget, that "if any man seem to be religious and bridleth not his tongue, that man's religion is vain."

I should not do justice to this preacher if I did not give your readers his prophecy, which is, that "unless the advocates of false religion become converted to the truth as it is in Jesus," &c. &c. &c. unless Unitarianism be put down, "the morals of the people will advance to the lowest stages of depravity, our churches will follow the destiny of the churches of Asia, the walls of our Zion will be demolished, and precious and immortal souls, purchased by the agonies of a dying Saviour, will be drowned in everlasting perdition!" It is very easy to predict, and to frighten the weak with predictions. Sober people will only wonder and smile, and say that he might have spared himself the trouble of saying, that he prophecied "without prophetical illumination."

JOHN ROBINSON.

CONGREGATIONALISM.

To the Editor of the Christian Register.

SIR,—I was much gratified by the remarks of *A Congregationalist*, with reference to the ordination of Mr. May, in your number for March 22; not that I think him perfectly correct with regard to "Congregational rule and usage, but because it discovers a becoming interest in the subject, which appears to have been hitherto too much neglected. It certainly is time that Congregationalists generally were more agreed as to its constituent principles, or in other words what Congregationalism is. There are multitudes, who manifest a determination to contract it within such limits as would entirely change its character, and make it what it never was originally intended to be, and indeed what it never can be, in consistence with the degree of religious freedom, that now prevails and is evidently gaining ground in our country; with the principles of our free government, or with the evident meaning of the New Testament. On the other hand, many seem to think it like primeval chaos, "without form and void," without system, subject to almost any rule, or no rule, as circumstances may require.

Congregationalism, it is true, is, and always has been, a liberal, a very liberal form of church government. Independency is one of its most prominent features, and an insusceptibility, if I may use the term, of being very strictly defined, or rather a want of uniformity in many particulars, is its chief excellence. Yet it has some essential form, some principles universally allowed. Among these is the one mentioned by your correspondent in what he says of the second irregularity on which he animadverts; "That all ecclesiastical authority emanates from the brethren"—that is, the acting members of individual churches. Consequently, "no person, clergyman or layman, is rightly a member of a congregational council except he be deputed to that office by some church." This surely every consistent congregationalist will allow as a "fundamental principle." Let us, then, by all means, act consistently, and never suffer it to be violated.

With regard to the first irregularity noticed by your correspondent, I do not so fully coincide with him. I acknowledge there seems to be an impropriety in announcing beforehand in the public papers, by whom particular parts of an ordination service are to be performed; and for many reasons, I most cordially hope it will not be repeated. It is also a mark of respect proper to be shown to ordaining councils to allow them as a general rule to assign the parts, the sermon excepted, to individuals of their own body. And I will not, at present, undertake to say that this should not be strictly the right of councils. It is to be considered, however, that an ordaining council is but the organ of the church that convenes it; and that its doings are binding not on any principle of authority in its members; but of courtesy in the church or congregation. It is also to be considered that our congregational churches are stubborn things to manage when matters of *right* are at stake. And possibly it might be contended that strictly speaking, the *right* of the brethren to control the assignment of parts is implied in the principle already established, that "all ecclesiastical authority emanates from them;" or at least in the liberty which each congregation possesses of choosing its own minister.

But certainly there ought to be concert; there ought to be, and there generally is, harmony, and a spirit of mutual accommodation between councils and the parties at whose instance they are convened: and it is hardly consistent with the liberal spirit of congregationalism for either to claim an exclusive right in the case. And were I the candidate to be ordained, and should the council insist on any arrangement of parts in opposition to the known wishes of my congregation and myself, most assuredly I would, at all events, save them the trouble of my ordination.

As to the question of "Congregational rule and usage," it is not a new thing for the parts of ordination service, the prayers and the charge at least, to be appointed by the brethren. We learn from Dr. Mather's "*Ratio Disciplinæ*," printed about a century ago, that "The brethren use to make choice of some neighbouring pastors, among those whom they have sent unto, to perform the imposition of hands in the designed ordination, and one among them to make the prayers, and give the charges in that action; unto which one, at least, they privately some days aforehand, signify what they have thus *voted*, that so he may prepare to answer their expectations. And in all those points they have a private conference and concurrence with the person that is to be ordained. *Sometimes* the church leaves it unto the ministers of the council, at their coming together on this occasion, to determine who of their number shall take part in the imposition of hands at the ordination."

The tender of the fellowship of the churches seems naturally to belong to the representatives of the churches convened for ordination. But as I have extended my remarks much beyond my intentions, and as my object is rather to elicit than communicate light and truth, I will, for the present, leave this subject to those who have more leisure and ability for conducting the discussion.

GAMALIEL.

DOMESTIC SUMMARY.

Monday last being the day appointed by the constitution for the election of state officers, the inhabitants met in their respective towns and gave in their votes for Governor, Lieutenant Governor, Counsellors and Senators. In this town the meeting was opened at 9 o'clock, and the poll was closed at 2 o'clock. The number of votes given in for Governor was: for his excellency John Brooks 3114—for Hon. William Eustis 1421. For Lieutenant Governor, his Hon. Wm. Phillips had 3115, and Hon. Levi Lincoln 1425.

The Senators elected were Hon. John Phillips—Hon. Thomas H. Perkins—Hon. Lemuel Shaw—and Hon. Joseph Tilden. There remains two vacancies, which, according to the constitution are to be filled by the convention of the Senate and house of Representatives at their next session.

Returns of votes have been received from 126 towns. The amount of votes given in these towns is 28,588.

	1822.	1821.
For Gov. BROOKS,	16,031	16,066
For Hon. WM. EUSTIS,	12,457	11,581

At a meeting of the Inhabitants of this town on the 28th ult. an interesting Report of the Committee on the subject of *Pauperism* and a *House of Industry*, was read and accepted, and the sum of 15,000 dollars was voted towards completing the *House of Industry* now erecting at South Boston.

The U. S. frigate Macedonian, of 36 guns, sailed from this port on Tuesdey morning, on a cruise.

The question whether the INDEPENDENCE of the *South American Governments* shall be acknowledged by the United States, was decided by the House of Representatives in Congress on Thursday the 28th ult. with great unanimity, 159 voting for, and 1 against the measure. A vote then passed appropriating $100,000 for the support of ministers to these governments. If the Senate should concur with the doings of the house on this subject, it is expected that the President will immediately send Ministers to the governments of Mexico, Colombia, Buenos Ayres, Chili and Peru.

It appears by a late report of the School Committee of the town of Portsmouth N. H, that the number of schools that are kept through the year, is *eight;* and that besides these there are *eighteen* public schools instructed by females, during a part of the year. The whole number of scholars that attend the first mentioned schools, is 775. The highest number at all the public schools, is 1468.

The committee mention some circumstances which evidence a great improvement in the state of their schools, within three years past. They, however, speak of some important deficiencies still to be remedied, and strongly recommend to the attention of the town, the Lancasterian system of instruction, as more economical and more successful. As an evidence that this system is better adapted to excite in the scholars an interest in their studies, and hence to give greater certainty of punctual attendance and advancement in study, the committee state that the difference between the whole number and the daily average number of scholars that attend the other schools, is nearly 1-4th, while the difference between the whole and daily average number in attendance at the Lancasterian schools is not 1-8th.

It is estimated that the whole number of children in that town between the ages of 3 and 14 is 1890, and that of this number there are upwards of 300, who, through negligence of parents or other causes, grow up entirely destitute of any instruction whatever. This is certainly an alarming fact, and we are happy to perceive that it has engaged the particular attention of the committee,—and that they are intent on ascertaining its causes and applying a remedy.

Whether there is in other large towns a similar neligence in parents in availing themselves of the advantages of education provided for their children, we have no means of ascertaining. We apprehend, however, that if examination were made, it would be found, that in most of our large towns there is a deficiency in this respect that loudly calls for the active interposition of the patriotic and benevolent.

While on this subject, we are tempted to hazard the suggestion, that much good might result from associations of active and benevolent individuals, who should each make it his duty to visit some specified section of the town, to ascertain the particular instances of this neglect, and to encourage, persuade, and assist parents to avail themselves of the great advantages that are offered of giving their children a respectable education.

The fifty-second annual meeting of the Marine Society of the city and state of New-York was holden at New-York on the evening of Feb. 14th. This institution was incorporated in the year 1770, and was intended solely to relieve the wants of the suffering widows and fatherless children of the deceased members In 1796, the amount that had been expended in donations, in previous years, was $14,185. Since that time till 1821, the amount distributed was $63,143. In addition to this, $4,685 was disbursed, between the years 1808 and 1812, for the education of children of deceased members. The funds of the society amount to a little more than $30,000, which is well secured by mortgages. During the last year, the managers report that by aid of the funds of the society, they had been able to afford assistance to seventy indigent widows of deceased members, many of whom have young and helpless children, and who must have otherwise suffered great privation and distress.

On Wednesday, the 27th ult. the Rev. BENNET TYLER, was inducted into the office of President of Dartmouth College. The ceremony of induction was performed by Judge Paine, of Williamstown, Vt. President *Tyler* has been elected a Trustee in place of Rev. D. M'Farland, resigned. The College has received, by the will of the late *Thomas W. Thompson*, of Concord, a legacy in productive real estate, estimated at four thousand dollars.

The trustees of Bowdoin College at Brunswick, Me. have voted to erect immediately another college building in the place of the one lately destroyed by fire. The subscriptions obtained towards repairing their late loss are said to amount to nearly eight thousand dollars. Of this sum, 3200 were obtained in this town.

The Hon. EZEKIEL WHITMAN, SAMUEL E. SMITH, and DAVID PERHAM Esqrs. have been lately appointed Justices of the Circuit Court of Common Pleas for the State of Maine.

A frigate of the first class, called the Potomac, was launched from the Navy Yard at Washington on the morning of Saturday the 23d ult.

A proposal has been made in New York, to build a free Episcopal church.

It is stated on grounds entitled to confidence, that a number of the pirates concerned ina late robbery of two of our vessels, are the identical crew, pardoned some time since at New-Orleans.

"It is not a matter of any surprise," says the Daily Advertiser, "that these men are again found in an occupation, in which their own experience has shown there is so little hazard. The chance of being arrested and brought to trial is but a slight one, the chance of conviction is still more remote, and if convicted a second time, they may with some justice rely on the *mercy of the Executive* to restore them a third time to their gainful pursuits. It is not by punishing one pirate in twenty of those who are convicted, that this crime is to be exterminated from the earth."

It is said that a valuable lead mine has been discovered in Alabama.

FOREIGN.

By the arrival at this port, on Wednesday evening, of the ship Triton, Capt. Bussey, 49 days from Liverpool, papers from that place to the 12th, and from London to the 11th of February have been received. The expectations of a war between Russia and Turkey have considerably subsided. The commerce and manufactures of Great Britain are represented as in a flourishing state. The agricultural interest, however, is suffering great depressions.

By documents lately received at Philadelphia from Mexico, it is stated that a republican government had been established at Guatimala, under the authority of Gen. *Victoria*, who has for several years been a distinguished leader in the revolution of Mexico. The country called by the aboriginals Quathemallan, or Guatimala, is represented as being between 7 deg. 32 min. and 21 deg. 37 min. North latitude, and 98 deg. 7 min. and 82 deg. 24 min. West longitude. in breadth varying from 500 to 420 miles, and its length from north-west to south-east about 1100 miles, containing about 462,000 square miles.

The Captain General of Cuba has issued a very strict order for the suppression of piracies committed on the coast of that island. The order is to be in force from the day of its date, which is March 18.

INSTALLATION.

On the 13th of March the Rev. *Hutchins Taylor* was installed Pastor of the first Presbyterian Church and Congregation in the village of Salina, N. Y. by the Presbytery of Onondaga.

MARRIED,

In this town, Mr. Loami Pierce, of Weston, to Miss Jane Powers, of Peterboro', N. H.—Mr. Frederick Hard to Miss Lucinda Black.—Mr. William L. Lewis, to Miss Harriet M. Penniman.

In Medfield, Phineas Ellis, Esq. of Walpole, to Miss Almira Gay.

In East Bridgewater, Major Cushing Mitchell to Miss Susanna T. Pratt.

In Worcester, Mass. John Davis, Esq. to Miss Eliza Bancroft, daughter of the Rev. Dr. Bancroft.

DIED,

In this town, Mrs. Deborah Driscoll, aged 74.—Mrs. Hannah Hill, widow of the late Mr. William Hill, 60.—Mrs. Elizabeth, wife of Mr. Robert Gillespie, 48.—Mrs. Elizabeth Ward, 66.—Mary Sargent Spring, 5, eldest daughter of Marshall B. Spring, Esq.—Miss Eliza Chapman, 13.

In Charlestown, Col. Nathaniel Prentiss Watson, aged 58, formerly of Cambridge.

In Framingham, Sarah Stone, aged 2.

In Sherburne, Mr. George Barber, aged 61.

In Gloucester, Mr. Josiah Choate, aged 75.

In Amesbury, Mr. Enoch Webster, aged 57.

In Worcester, Mr. Daniel Denny, after a very short illness, aged 63.

At Easton, Mrs. Thankful Brett, upwards of ninety, widow of the Rev. Silas Brett, formerly minister of Freetown.

Gospel Advocate.

JUST published by JOSEPH W. INGRAHAM, Franklin Avenue, Court-Street, the *Gospel Advocate* for April, 1822.

—CONTENTS.—

Theological.—On the management of Sunday Schools.—An earnest persuasion to the frequent receiving of the Holy Communion, supposed to have been written by the late bishop Seabury.—Sermon, No. XIII. On Psalm cxlv. 2. Objections to the daily public worship of God considered.—Review of Watson's observations on "Southey's life of Wesley."—Poetry. Extract from the Messiah, translated from the original German of Klopstock (continued from p. 99.)

Religious Intelligence.—Domestic. Confirmations, and Missionary meetings at Boston. General Missionary society.—New-York, 35th annual Convention (continued from p. 102.)—Theological Seminary.—Fast day in Easter week.—South Carolina. Annual meeting of the Convention.—Recommendation of the Gospel Advocate.—North American Indians.—Missionary stations at Elliot and Brainerd.—Foreign. Bombay; Death of Mr. Newell.

TRACTS.

JUST published at the CHRISTIAN REGISTER Office, No. 47, Marlboro'-street, "*Testimonies of* DR. WATTS *in favour of Christian Charity and Religious Inquiry.*" Price 25 cts. per dozen, 2 dollars per hundred.

Also just published and for sale as above, "Objections to Unitarian Christianity considered." Three thousand copies of this popular little tract, were sometime since published at this office, and were all sold in the course of a few weeks. The exceeding cheapness of that edition arose from the circumstance that it was printed with the same type, without alteration, with which the article was inserted in the Christian Register. The present edition is offered for two dollars per hundred. For smaller quantities than a hundred, the price will be increased. To tract societies who purchase a thousand, or any number over five hundred, a discount of ten per cent will be made from the hundred price.

POETRY.

The poem which we are about to transscribe, is on a subject often treated ; and no wonder ;—it would be hard to find another, which embraces so many of the elements of poetic feeling ; so soothing a mixture of pleasant melancholy and pensive hope ; such an assemblage of the ideas of tender beauty, of artless playfulness, of spotless purity, of transient, yet imperishable brightness, of affections wounded, but not in bitterness, of sorrows gently subdued, of eternal happiness. We know so little of the heart of man, that when we stand by the grave of him whom we deem most excellent, the thought of death will be mingled with some awe and uncertainty ; but the gracious promise of scripture leaves no doubt as to the blessedness of departed infants ; and when we think what they now are and what they might have been ; what they now enjoy, and what they might have suffered ; what they have now gained, and what they might have lost ; we may, indeed, learn to follow them ; but we must be selfish indeed, to wish them again constrained to dwell in these tenements of pain and sorrow. The Dirge of a Child, which follows, embodies these thoughts and feelings, but in a more beautiful order and language.

Lond. Qr. Review.

No bitter tears for thee be shed,
Blossom of being ! seen and gone !
With flowers alone we strew thy bed,
O blest departed one !
Whose all of life, a rosy ray,
Blushed into dawn and passed away.

Yes, thou art gone, ere guilt had power
To stain thy cherub soul and form !
Closed is the soft ephemeral flower
That never felt a storm !
The sun-beam's smile, the zephyr's breath,
All that it knew from birth to death.

Thou wast so like a form of light,
That heaven benignly called thee hence,
Ere yet the world could breathe or blight
O'er thy sweet innocence ;
And then that brighter home to bless
Art passed with all thy loveliness.

O hadst thon still on earth remained,
Vision of beauty, fair as brief,
How soon thy brightness had been stain'd
With passion, or with grief !
Now not a sullying breath can rise
To dim thy glory in the skies.

We rear no marble o'er thy tomb
No sculptur'd image there shall mourn,
Ah ! fitter for the vernal bloom
Such dwellings to adorn :
Fragrance and flowers and dews must be
The only emblems meet for thee.

Thy grave shall be a blessed shrine
Adorned with nature's brightest wreath,
Each glowing season shall combine
Its incense there to breathe ;
And oft upon the midnight air
Shall viewless harps be murmuring there.

And oh ! sometimes in visions blest,
Sweet spirit visit our repose,
And bear from thine own world of rest,
Some balm for human woes ;
What form more lovely could be given
Than thine, to messenger of heaven.

RELIGION.

Oh ! wide they wander from the path of truth,
Who paint religion with a brow of gloom ;
Her step is buoyant with unfading youth,
Her features radiant with immortal bloom.
In life's gay morning, when the crimson tide
Of pleasure dances through each burning vein ;
She leads with guardian care, her charge aside
From the broad passage to undying pain.
And when the fleeting joys of time are past,
And dark despondence on the spirit preys,
She bids with holy hope, the suff'rer cast
To brighter regions his confiding gaze.
From *vulgar* joys, from low debasing cares,
'Tis hers alone the sinking soul to save,
For her its sweetest smile creation wears,
For her no horrors has the yawning grave.
No, should this scene in headlong ruin close,
Each shattered planet from its orbit move ;
She would not tremble, for full well she knows
The arm is near her of UNBOUNDED LOVE.

MISCELLANY.

EXTRACTS FROM LACON,

By the Rev. C. C. Colton, (*a new work.*)

Sec. 270.—Agriculture is the most certain source of strength, and wealth, and independence. Commerce flourishes by circumstances precarious, contingent, transitory, almost as liable to change as the winds and waves that waft it to our shores. She may well be termed the younger sister, for in all emergencies she looks to Agriculture both for defence and supply. The earth, indeed, is doubly grateful, inasmuch as she not only repays forty fold to the cultivator, but reciprocally improves its improver, rewarding him with strength and health and vigour.—Agriculture, therefore, is the true *officina militum* ; and in her brave and hardy peasantry, she offers a legitimate and trusty sword to those rulers who duly appreciate her value, and court her alliance. It is however more easy to convert husbandmen into excellent soldiers, than to imitate Romulus, who could at will re-convert them again. He first moulded those materials that conquered the world—a peasantry victorious in war; laborious in peace ; despisers of sloth ; prepared to reap the bloodless harvest of the sickle, after having secured that of the sword. The only employments, says Dion, that Romulus left to freemen, were agriculture and warfare ; for he observed that men so employed, are more temperate, less entangled in the pursuits of forbidden love, and subject to that kind of avarice only which leads them not to injure one another but to enrich themselves at the expense of the enemy. But finding that each of these occupations, separate from the other, is imperfect, and produces murmurs; instead of appointing one part of the men to till the earth, and the other to lay waste the enemy's country according to the institution of the Lacedemonians, he ordered the same persons to exercise the employments both of husbandmen and of soldiers; and accustomed them in time of peace to live in the country, and cultivate the land, except when it was necessary for them to come to market, upon which occasions they were to meet in the city for traffic ; and to that end he appointed a market to be held every ninth day. And in time of war he taught them the duty of soldiers, and not to yield to any other in the fatigues or advantages that attend it.

Sec. 352.—The art of destruction seems to have proceeded geometrically, while the art of preservation cannot be said to have advanced even in a plain arithmetical progression ; for there are but *two specifics* known, which will infallibly cure their two respective diseases. But the modes of destroying life have increased so rapidly that conquerors have not now to consider how to murder men, but out of the numberless methods invented, are only puzzled which to choose. If any nation should hereafter discover a new mode of more inevitable and universal destruction to its enemies than is yet known (and some late experiments in chemistry have made this supposition far from improbable,) it would in that case become absolutely necessary for all neighbouring nations, to attempt a similar discovery ; or that nation which continued in sole possession of so tremendous a secret, would, like the serpent of Aaron, swallow up all neighbouring nations, and ultimately subjugate the world. Let such a secret be once known by any particular nation, and by the awakened activity of all neighbouring states, by every possible effort of vigilant and sleepless espionage, and by the immense rewards proposed for information, mankind would soon perceive which of the two arts government considered of the greatest consequence—the art of preservation, or that of destruction. If, indeed, any new and salutary mode of preserving life were discovered, such a discovery would not awaken the jealousy, nor become in any degree such a stimulus to the inventive faculties of other nations, as the art of destruction; princes and potentates would look on with indifference, and the progress of such discoveries has always been slow, and their salutary consequences remote and precarious. Inoculation was practised in Turkey long before it was known in Europe ; and vaccination has, at this moment, many prejudices to contend with. The Chinese who aspire to be thought an enlightened nation, to this day are ignorant of the circulation of the blood ; and even in England the man who made that noble discovery lost all his practice in consequence of his ingenuity ; and Hume informs us that no physician in the United Kingdoms who had attained the age of forty, ever submitted to become a convert to Harvey's theory, but went on preferring *mumpsimus* to *sumpsimus* to the day of his death. So true is that line of the satirist, "*A fool at forty, is a fool indeed!*" and we may add also on this occasion another line from another satirist :

"*Durum est,*
"*Quæ Juvenes didicere, senes perdenda futeri.*"

THE BIBLE.

As a few degrees of latitude make a virtue of a crime, so do a few centuries make a merit (as in the case of the distribution of bibles) of what was formerly subject to punishment. In the time of Henry VIII. the Bible was absolutely forbidden to be read or expounded in our churches; but the Lord Chancellor, the Speaker in the House of Commons, *Captains of the Wars*, Justices of the Peace, and *Recorders* of the Cities, might quote passages to enforce their harangues, *as had been accustomed.* A Nobleman or Gentleman might read it in his house, orchards, or gardens, yet quietly, *and without disturbance of good order.* A merchant might also read it to *himself privately ;* but women, artificers, apprentices, journeymen, servingmen, husbandmen, and laborers were to be punished with one month's imprisonment as often *as they were detected in reading the Bible*, either privately or openly. "*Nothing shall be taught or maintained contrary to the King's instructions.*" 32. Hen. VIII. c. 39. Such, however, was the privilege of Peerage, that *Ladies of quality* might read "to themselves alone," and not to others, "any chapter in the old or New Testament."

Extract from Professor Silliman's tour to Quebec.

"We are much impressed in Canada, with the devout appearance of the Catholics in their religious assemblies, and cannot but think, that, in this respect, they have the advantage, not only of most of the protestant congregations, in which we have been present during our journey, but also of the greater part of those, with which we have been, elsewhere, conversant, in Protestant countries.

"The Canadian Catholic *seems*, at least, to be devout, while, in our Protestant assemblies, how often do we see, if not levity, at least vacancy, languor, and apathy, and how few *appear* to be really in earnest ! If we say that the Catholic is so *in appearance only*, he may reply, with a force which it will not be easy to obviate, that there is no reason whatever to infer the *reality*, where there is not so much as the *external decorum* of worship."

The mahogany tree in St. Domingo is tall, straight and beautiful, with red flowers, and oval lemon sized fruit. When this tree grows on a barren soil, the grain of this wood is beautifully variegated—upon rich ground it is pale, open, and of little value. The machineal tree also grows on this island ; and its wood furnishes slabs for furniture, interspersed with beautiful green and yellow veins like marble ; but the dust of this wood is of so acrid and poisonous a nature that the carpenters are forced to work with gauze masks to protect them from its injurious effects.

AGRICULTURAL.

Extract from Mr. PARKER'S *Communication to the Board of Managers of the New-York Agricultural Society.*

BEETS, CARROTS, AND PARSNIPS.

My ordinary method of preparing the ground for these roots is to spade it in the fall, mix it with a liberal supply of manure, and throw it into ridges. In the spring, I dig it over, mixing a fresh supply of manure of the best and strongest kind. I make my drills, or rather dig the ground where the drills are made, very deep, being careful to mix manure at the bottom. My manner of planting the seed is the same as my improved method under the head of peas.

All parsnips should be planted as soon as possible after the ground is free from frosts. Also beets and carrots for summer use. But those designed for winter should be planted about the middle of June. These do not attain their full growth, and are more delicate than those planted early. Reference is had, as to the time of planting, only to those raised for the table. The first of May is a proper time to sow for stock.—I plant two rows of carrots, or parsnips, about eight inches apart, I then leave a space of about fifteen inches ; then two rows more, and so on, leaving a wide space after every two rows. I plant my beets in single rows, leaving a wide space between each. These roots, particularly the beet, occupy considerable space, and to gain it must by their growth remove the earth from the place they occupy, thereby condensing it and making it very hard.

To loosen the earth and give room for the spread of the roots, I dig up the broad spaces, keeping the blade of my spade, unless a very narrow one, parallel with the drill, that it may not injure the small side roots.

From the New-York Evening Journal and Patron of Industry.

WHITE-WASHING FRUIT TREES.

This practice, which contributes so essentially to the rapid growth and health of fruit trees, is too little known among our farmers. If, on setting out a young orchard of 200 apple trees, one half of them be whitewashed every spring, in the month of April, those that are thus treated will be in a fine bearing condition two or three years sooner than the rest of the orchard ; and will, in the course of four years, be at least twice as large and much more thrifty ; the bark or epidermis, will retain the fine smooth appearance of a young nursery tree ; and furnish no retreats for caterpillars or other destructive insects. I have witnessed the success of this experiment on several orchards, within the last fourteen years ; and I have no hesitation in saying, that it not only contributes greatly to the growth of the tree, but that the quantity and perfection of the fruit is much improved.

The coat of lime or whitewash, put on the trunk of the tree, should be about the same with that of the common coat of whitewash ; no salt should be used.

The astonishing effect of treating trees in this way, will not be surprising to those who are acquainted with the rationale of its operation.—*Carbon* is the principal constituent of wood, and is essential to the growth of the tree. The *carbonic acid* of the atmosphere combines with the *quick lime* of the whitewash and forms the carbonate of lime, and is brought in contact with the bark of the tree, by which it is decomposed; the carbon furnishes food for the tree, while the oxigen of the carbonic acid is set at liberty in the gaseous form.

As soon as the carbonate of lime is, by this process, decomposed, a fresh dose of carbonic acid combines with the lime, and the carbonate of lime is regenerated ; and this acts as a constant conducting medium for the supply of carbon to the tree. J. B. Q.

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Nov. 16.

Apprentice Wanted.

AN active and intelligent boy is wanted as an Apprentice to the Printing business. Apply at this Office. *March* 22.

NEW HYMN BOOK.

IN the press, and will shortly be published, a SECOND EDITION of "A Collection of PSALMS and HYMNS for Social and Private Worship."

It will be printed on STEREOTYPE plates, formed from an entirely new type of the size of the first edition. An INDEX of first lines will be added.

Societies will be supplied with the above work in 18mo. on paper of a fair quality, at 25 cents a copy in sheets, or at 40 cents, well bound in sheep and lettered ; or in 12mo. at 37 1-2 cents in sheets, and 56 1-4 cents in sheep, lettered, &c.

Extract from the notice of this work in the Christian Disciple, No. 13.—"We consider it as the best collection, upon the whole, of which we have any knowledge, and think it exceedingly desirable that it should be introduced to the worship of our churches in this town and vicinity." After some remarks upon Belknap's Collection, the editors observe, "We hope that those who feel an interest in this most delightful part of religious service, will be led to think of the expediency of a change : and now that they have a book of precisely the character they could desire, will not hesitate to adopt it."

Extracts from the Unitarian Miscellany, No. 8, *for August*, 1821.—"Few scenes of life, few states of mind or of character, can be imagined for which may not be found in this selection an appropriate hymn. Instead of a body of systematic and sectarian divinity, the compiler has given us the divinity of the scriptures, with a comprehensive and admirable system of the moral and religious duties." "The great variety of sources from which he has drawn, affords sufficient testimony that he was not confined in his researches ; and from the specimens we have had occasion particularly to examine, we have no doubts, that from all these sources he has been judicious and discriminating in his selections. In the collection are contained more than one hundred hymns, which have never before been published in any collection in this country." "On the whole, we consider the collection as possessing in a very high degree every essential qualification for a work of this kind. There is no reason to ask whether a better one cannot be made. This is good enough. Those Unitarian Societies, especially, which have not yet agreed in adopting a book in accordance with their religious opinions and feelings, may now be supplied with one admirably suited to their wants."

Extracts from the Review of the work in the Christian Disciple, Vol. III. Art. X.—"Nor do we know of a Hymn Book, which we think better adapted to serve the ends of worship. It contains a convenient number of pieces, selected very judiciously from a great variety of authors. It embraces a large circle of subjects, and thus seems to furnish something appropriate to all the feelings and topics which belong to religious service. The whole style of its poetry is pure and elevated." "It is pure not only in its style and strain of feeling, but in doctrine. There is not a vestige of sectarianism in it."

See also some remarks lately published in the Salem Gazette, under the head of "Sacred Poetry."

Address Messrs. CUMMINGS & HILLIARD, Boston, or E. BLISS and E. WHITE, New-York.

March 1.

ANOTHER NEW HYMN BOOK.

LATELY published, and for sale at 6 dolls. per doz. and 46 dolls. per hundred, "A Selection of Hymns and Psalms, for social and private worship."

The following favorable notice is from a review of this work in the Christian Disciple, Vol. iii. Art. ix.

"It favours no party views in religion, is free from all narrowness and extravagance, and the style of its poetry is chaste and dignified. The pieces are well selected, in suitable variety, from the best authority, and arranged with great judgment and care. They are in number about three hundred and thirty-two ; and yet, it is believed, these will be found adequate to the wants of any assembly of Christian worshippers. They are divided into four parts : the first, containing those which are for the introduction of public worship ; the second these of general prayer and praise ; the third, such as are adapted to the particular subjects of discourses ; and the fourth, those that are to be used on particular occasions : a few others are subjoined for the close of public worship. Under the third division, which, of course, embraces the greater part of them, a very exact order is observed ; and a running title at the head of each page informs us how far each subject extends. Thus it requires no previous examination and study to be able to turn at once to a hymn of whatever kind is desired. No one will have to look in vain for an appropriate one, and an exceptionable one, we believe, is scarcely to be found in the book. The compiler, Mr. Dabney, has had his attention fixed for a great while on this design, which he has accomplished so well ; and if the labour devoted to it shall prove to be of pecuniary profit to him, that the religious community will receive its own better profit we feel quite confident. His volume is so small and plain, and at the same time of the most perfect neatness, that it may perhaps find its way where the more expensive collection of New-York could not be introduced without difficulty."

The above work was printed by Messrs. Flagg & Gould, Andover, to whom all orders may be addressed.

March 8.

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POSTSCRIPT.

If the religious Society, as yet unknown, who have employed Messrs. R. P. & C. Williams to procure for their examination some copies of the Andover Selection of Hymns and Psalms, should conclude to adopt that work in their public worship, they will find it most expedient to make direct application to the publishers, Messrs. Flagg & Gould, Andover. It may be furnished at 46 dollars a hundred, neatly bound in sheep, and will be transmitted according to order in any quantity. The proprietor has been constrained by circumstances to make such a reduction as is now given of the price of the work, as absolutely to preclude the idea of an extra tax for commission. Either he must thereby be injured, or the terms of this work be enhanced proportionally. The suggestion, of course, which he has taken this opportunity to make, is prompted by regard to the common interest of himself and those whom this notice may concern.

Mr. Worcester's Discourse.

JUST published by Cummings & Hilliard, a Discourse delivered before the Boston Society of the New Jerusalem, by THOMAS WORCESTER.

C. & H. have also for sale a few copies of "*The Tale of a Box.*"

CHRISTIAN REGISTER,

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